



F
-
I
C
V

-
-
The
An
An
An
a
t

Pri

Simon Pure Unmask'd:
OR, THE
ERRORS of QUAKERISM display'd.

A
DIALOGUE

BETWIXT A
QUAKER SPEAKER and a LAY PROTESTANT.

WHEREIN

Will be pointed out several (of the many) Errors, Sophistry, and Inconsistancies of their Champion, *R. Barclay*, in his *Apology* for their Principles; also the AUTHOR'S REASONS for embracing, and afterwards renouncing them.

By JOHN GRAHAM.

ACTS, Chap. xix. Ver. 13, 14, 15, 16.

Then certain of the vagabond Jews, Exorcists, took upon them to call over them which had Evil Spirits, in the Name of the LORD JESUS, saying, We adjure you by JESUS whom Paul preacheth.

And there were seven Sons of one Sceva a Jew, and Chief of the Priests, which did so.

And the Evil Spirit answered and said, JESUS I know, and Paul I know; but who are ye?

And the Man in whom the Evil Spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that House naked and wounded.

NEWCASTLE:

Printed by JOHN WHITE, and sold by the Booksellers in Town and Country. M.DCC.XLV.

Sincey Pure Unmark'd:

OF THE
ERRORS OF QUAKERISM display'd.

A
DIALOGUE

BETWEEN A
QUAKER SPEAKER and a BAY PROTESTANT.

Will be perform'd on several (of the many) Errors,
Sects, and Inconveniences of their Opinions,
Practices, and Manners, in the Speeches for their Part;
and the Author's Reasons for
condemning and opposing them.

By JOHN A. HAM.



Printed, and Sold by J. DODD, at the
Sign of the Anchor, in St. Dunstons Church-yard,
near St. Dunstons Church, in the City of London.



THE
P R E F A C E
TO THE
R E A D E R.

I *T* will be expected by my Readers, that I should assign my Reasons for thus facing the World; which I shall here freely and impartially do, in as few Words as I am capable of, and as the Nature of the Affair will bear. I have for many Years worn Simon Pure's Mask, till of late it became such an Annoyance to my Face, that I

a 2

was

iv P R E F A C E.

was obliged to throw it off, and am resolved to appear in broad Day-light with a bare Face. I am persuaded the Quakers will ascribe my throwing of it off to wrong and base Causes; but that gives me not the least Concern, as I have the Satisfaction of appealing to my own Bosom for the Sincerity and Laudableness of my Motives, for renouncing their erroneous Principles, which I ignorantly imbibed, without understanding of them, when an Apprentice, (to a Quaker) and aged about Sixteen Years; at which Age very few Geniuses are so ripe, as to adjust (with that Accuracy as is requisite in so important an Affair as Religion) betwixt right and wrong Principles.

However, I continued many Years very zealous for Trifles; durst not so much as say Sir, or you, to a single Person, or name the Days and Months after the Heathens; neither durst I venture to peep into any Books of Divinity,

P R E F A C E. v

nity, excepting those wrote by Quakers ; the Books wrote by Priests, of any Sort, I was taught to look upon them as only Productions of Antichrist, and Worshipers of the Beast, Epithets given them by Barclay, Penn, Whitehead, Crisp and Fisher, &c. as may be seen in their uncouth Writings.

As to Barclay's Apology, I for many Years look'd upon it as one of the best Systems of Divinity extant ; which foolish Opinion I stood stanch to for many Years, till I had got a little Knowledge of Men, and made some Remarks upon their Dispositions and Natures : And by comparing those Remarks with that Description Barclay gives of Human Nature, I evidently perceiv'd that Barclay's Theory sadly clash'd with Mens Practices and Experiences ; where he roundly asserts, (in Page 98.) That the Human Soul is as naturally prone to Sin, as a Stone is to move (of its own Nature) downward towards the Center ;

vi P R E F A C E.

Center; so (in like manner) the Heart of Man is prone naturally, and inclined to Sin or Evil.

If this Author's Assertion be true, we cannot be counted moral Agents. Every Body knows that a Stone cannot of itself fly upwards; and if Men as necessarily sin as a Stone of its own Nature or Gravity inclines and moves towards the Center, then Men necessarily sin; to sin is as necessary as their Being. But I humbly conceive this will not be deemed Sin in us, no more than the beating of our Pulse or Arteries; neither can we frame so unworthy an Idea of the great and good Being, as to imagine he will punish us for what we cannot help. But the Absurdity of this Notion will plainly appear by this Experiment: Let any Man try if he has Power over his Hands and Feet, sure it is in his Power to keep his Hands from his Mouth; if it is, 'tis also in his Power to forbear Excess in Eating and Drink-

P R E F A C E. vii

Drinking. Again, if he has the Command of his Feet, so as to go either this Way or that, or to sit still, as sure he has, it is then in his Power to abstain from ill Company, and vicious Places, &c.

But this is only one of the many Errors in this applauded Apology, which I hereafter (God willing) purpose to detect in a minute Manner; but at present, by low Circumstances in the World, and my Business is such as will not permit me to throw away so much Time as such an Undertaking would require.

Whoever will be at the Pains of looking over Barclay's Discourse of Man's Ability since the Fall, (beginning at the Page above mentioned) they will easily see through his Error, where he makes Men mere Machines, and no moral Agents: The very Texts of Scripture he quotes to prove his false Hypothesis, he misexplains and perverts the obvious Sense of them; which any Man may easily

viii P R E F A C E.

easily see, by carefully examining what goes before and what follows after. In short, I could pick out of his Apology abundance of Texts he quotes, and show that he understands them almost in every Sense except the true Sense. Indeed the Scripture is so full of Metaphors, Allegories, Types and Figures, that if Men, in understanding what they read, carry not along with them the Attributes of God, and take in the Reason and moral Rectitude of Things, and carefully compare Passages that are abstruse with those that are obvious, always observing the Scope and Design of Things, they may easily be drawn into very unworthy and erroneous Opinions concerning God and Religion, as I have in the Dialogue touched upon.

The next Essay I made was to pick up a few of the best Authors I could come at to read. I happened to scrape an Acquaintance with a Gentleman of good Sense, a fine Taste, and discerning Judgment,

P R E F A C E. ix

Judgment, who had a Chamber well furnished with Authors of the first Class, and who was ready to oblige me with the Loan of any of his Books. I got at sundry Times a few Authors, who, after I had carefully read and digested them, the Scales of Prejudice fell from mine Eyes; and I then easily perceived Barclay's cloven Feet, and discovered the Errors, Sophistry, and Inconsistancies which run thro' the whole Scheme. The Books which struck my Taste first were, Dr. Scot's Christian Life, Dr. Clarke's Sermons preached at Boyle's Lectures, Bishop Sharp, Stillingfleet, Woolaston's Religion of Nature Delineated, Spectators, and Bishop Taylor: Which Books, I am persuaded, would but the discerning Part of the Quakers strip themselves of so much Prejudice as to read impartially, they would with Pleasure look upon Religion, as it is so beautifully display'd in so clear and intelligible a Light, that a Man may

X P R E F A C E.

run and see their Arguments consonant to Scripture, agreeable to unprejudiced Reason, and to the Nature and Fitness of Things.

'Tis a Thing to be regretted, that so many bright Geniuses (who are Members of our Church, as well as some others) should invert the Order of Nature so far, as to throw away the greatest Part of their Time upon Toys and Rattles, which court and caress us at first Meeting, but never fail leaving a Sting behind them. Would but Men exert themselves, and act up to the Dignity of their Natures, by mortifying their sensual Appetites and Passions, by keeping of them under strict Discipline, and taste of those permanent Pleasures which naturally result from a Consciousness of having acted up to the Dignity of their rational Nature, they would look back upon their mis-spent Time, (which they had thrown away upon the indulging and gratifying their sensual Appetites,

P R E F A C E. xi

Appetites, and the fleeting Pleasures of Sense) they would look back with twitting Sorrow and Regret, which I am not ashamed to own it to be my Case. After I had thus struck off the Shackles of Prejudice and Ignorance, which I had caught amongst the Quakers, I then entertained a more favourable Opinion of the great and good Being; I could then believe he would not be displeased with his Creatures for Trifles, such as Sounds, Colours, a Shape of a Coat, or the moulding of the Hat. I then began to attack broad brim'd Hats, and long Green Aprons, on which Account I not a little suffered in my Purse and Character amongst them; which is so well known in the Town of Sunderland, where I resided above Twenty-five Years, that the mentioning of it is sufficient. I then found I might either barter my Understanding and Conscience, or I might be at open War with them. However, I was de-

xii P R E F A C E.

*terminated to oppose every thing that did
clash with, or was opposite to Reason
and common Sense; by which Means
I now and then drew Committees upon
me, draughted out of the House, who
now and then sat upon my Corps for
Crimes which they could not prove criminal;
such as using the Word you instead of
thou, saying Sir to a Man, naming the
Days and Months after the Heathens,
and now and then repeating a little
Nonsense preached in their Meetings,
and using a little Recreation, such as
throwing a Bowl upon a Green, &c.
They at last exhibited a Libel against
me, stuffed with gross Untruths, which
I can demonstrate if called upon; and
chiefly on account of my not performing
Impossibilities, not paying of my Creditors
Twenty Shillings to the Pound, when
God and the World knows I could not.
However, notwithstanding this vile Usage,
and much worse, many of the Quakers of
Sunderland have*

P R E F A C E. xiii

have been guilty of touching my Character and Business, I (with the utmost Sincerity) freely forgive them, and do wish them Repentance and a better Mind.

I will not expose here by Name, but I will always blame the Crime and spare the Man; because I think no Society of Men are Blame worthy for the Errors or Villany of particular Members, unless the religious Tenets allow of such Practices.

I have now arrived to the Knowledge of some demonstrative Truths, such as to know Black from White, and a Church from a Wind-mill; also have learned that three and two are equal to five, and that the Whole of any Thing is equivalent to all its Parts: So that, when any Person in my Hearing call Black White, or a Church a Wind-mill, or asserts that three and two are not equal to five, &c. I then very frankly play my small Talents at them, and labours

xiv P R E F A C E.

to show them the Absurdity of their Assertions. And if I have in this Dialogue played too smartly upon Mr. Pure, 'tis, I hope, only upon such Points as are ridiculous in themselves, and therefore will not admit of grave Argument: But serious and sacred Points I hope I have treated with all becoming Decency and Gravity, such as the Nature of the Points require.

*There is certainly a certain Grace which should accompany every Action of Life: Surely it would be as ridiculous to be merry upon a grave Subject, as it would be to be grave upon a merry one. I say, such Points as are ridiculous in themselves, I have treated them in way of Humour and Pleasantry: But if any of the Quakers should think I have sallied out now and then upon what they call Truth, it will naturally retort back upon my own Head, as their Friend Martin's Flail did upon his; if it should prove so, I hope to bear
the*

P R E F A C E. xv

the Chastisement with becoming Resignation : Truth is supposed to bear all manner of Lights ; but that which can only be shewn in one Light is questionable. So that 'tis the Opinion of some Criticks, that 'tis the best Standard by which we may discover what is really liable to Ridicule ; if it will not bear Trial by this Criterion, we may venture to pronounce it not Truth, however garnish'd with the Flowers of Eloquence.

I have taken great Care to extort no Expressions from Friend Pure but what I can prove from Matters of Fact, and from their Writings, or deduced from them ; and if I have rub'd up some particular Persons in the Dialogue, 'tis only for such Things as the Society allows of : I have not so much as set down one Letter of any Man's Name of the Quakers, excepting their Writers, whom I now and then refer to. Therefore, if any of them should happen to
meet

xvi P R E F A C E.

meet with a Cap that may fit their Head, let it sit there.

The Quakers as a People have ever boasted of greater Favours and Communications from the Deity than any Set of Christians in the World pretended to. Whatever the Fore-elders of them might excel other Folks in, I will not presume to determine; but sure I am, the present Generation (notwithstanding their specious Pretensions of being under the Guidance of the infallible Spirit) are as profligate in their Lives and Morals as any Sort of People: Are they not as much given to Covetousness, Pride, Back-biting, Tale-bearing, Malice and Envy, as other People, who do not pretend to be so great Favourites of Heaven as they vainly pretend to? But are such Fruits as these the good Fruits of the Spirit of the Gospel? Are they not as great Epicures as any Set of Men? Do they not pamper and indulge their Appetites, and make Gods of their Bel-
lies?

P R E F A C E. xvii

lies? And yet they would fain make the World believe they are the most pure Saints upon this Globe; but by their Fruits they discover what they are: However, there is no general Rule without an Exception. I must own, that there are a great many sincere, honest Men amongst them, Men of large Capacities; and several of their Preachers talk very intelligibly, agreeable to their Tenets, but such are very thin sown amongst them; the far greater Part are mere Bablers, their Discourses are every whit as unintelligible as Jacob Beman's Visions, or the pious Tinker's Pilgrim's Progress; and all the Dreams and Ribaldry they vend is father'd upon the good and infallible Spirit of God. If a Milkmaid or Plowman pretend or fancies they have a Call, or an Impulse, they are allowed to throw aside the Milk-pail and Plow, and commence Preachers of the Gospel.

*See the Plowman's Tale of
 Chances for the most
 telling description
 of a Popish Priesthood*

xviii P R E F A C E.

of Christ ; but the Covering is too narrow to hide their Ignorance and Nakedness.

I know I shall be laugh'd at and despised by many of the Quakers, who are wonderful wise in their own Conceits ; but, forasmuch as I am conscious that what I have done proceeded not from Spleen and Prejudice, but from laudable Motives, viz. to point out those Rocks and Sands which many a Soul has sunk and split upon, therefore let them laugh that laughs at last.

If what I have wrote should have its desir'd Effect, to put some of the discerning Part of the Quakers upon the Scent, (who already sees through the Mask, but are awed either by Interest, or swayed by a Party) to examine strictly their Building, which (I am bold to say) upon a strict Scrutiny they will find to be Hay, Wood and Stubble, which Combustibles cannot endure the
Fire,

P R E F A C E. xix

*Fire, but must be reduced to Smoke and
Ashes, my End in this Publication will
be so far answered; and I am,*

CANDID READER,

Your most obliged,

Humble Servant,

J. G.



Simon

Five, but must be reduced to three and
After, my kind in this Publication will
be so far answered; and I am,

CANDID READER,

Yours most obliged,

Thos. Stoughton

J. G.



Simon



Simon Pure Unmask'd:

OR, THE
ERRORS of QUAKERISM *display'd.*

A
DIALOGUE

BETWIXT A
QUAKER SPEAKER *and a* LAY PROTESTANT.

Q U A K E R.



Am glad of this Opportunity;
it was what I wanted, in order
to unbosom myself, and discharge
a good Conscience.

L A Y M A N.

I am prepared to give you this Opportu-
nity, and to hear what you have to say.

B

Q U A K E R.

QUAKER.

It was lately notified to me, that thou hath entirely swerved from the Truth, (since thou went into the Country) and fled on to the barren Mountains, and taken Sanctuary amongst the carnal Worshipers of the Steplehouse; which is Cause of sore *Mourning and Lamentation to the Elders of Israel, who hang their Harps upon the Willows, and sitteth down by the Rivers of Babylon, and weeps and mourns; mourning like unto the mourning of Hadadrimon in the Valley of Megidon: Crying, How hath the Mighty fallen, and the Weapons of War perished? It is even told in Gath, and published in the Streets of Askelon: The Sons and Daughters of the Uncircumcised rejoice, and wags their Heads at thy Fall.* O that thou mightest turn thy Mind to the Light within, and it will shew thee from whence thou art fallen, and lead thee the Way back to the true Fold again, which would rejoice my Inward Man.

L A Y M A N.

L A Y M A N.

The Notification you have had respecting my leaving your Society, and having joined in Fellowship with the Established Church, is very true; and upon Motives so just and rational, that I shall not any more be concerned with you as a People in a religious Sense: So that your canting Harangue, touching my coming over to your Society again, is altogether superfluous, and proves abortive.

Q U A K E R.

I am really grieved in Spirit to find thee so much darkened and hardened in thy Mind, as to disregard all the Admonition and Reproof of Friends. Thou appears to be determined to abide feeding upon the barren Mountains, the Husks of Ceremonies, which we as a People are called from to a more sublime and spiritual Worship, as we had Cause to believe thou also was in the Days of thy Youth; and how thou can'st now (after so many Years Travel with *Israel* in the Wilderness) turn back again in-

to *Egypt*, we are at a Loss to conceive. But my Mind is attended with a godly Jealousy, that thou has lusted after the Onions and Garlick, and the Flesh-pots thereof; therefore thy Motives for thus apostatizing from the Truth, and our holy Profession, are not just and rational as thou wouldest insinuate.

L A Y M A N.

The sensorious and uncharitable Spirit is not the Christian Spirit. I told you my Motives for revolting from you, and joining with that Church I had a Right to by my Baptism, were just and rational, I mean the Purity of her Doctrines and Discipline: You ought to have believed me to have been sincere, as you know not my Heart; tho' you are too guilty of moving out of your Sphere in this Respect, usurping God's Privilege, by pretending to know what is out of your Reach, Mens In-fides: We can frame to ourselves no other Idea in this Respect than we do of a Tree, judge of its Goodness or Badness by its Fruits. You say I am determined to pay no Regard to the Admonition

monition and Reproof of Friends, but am resolved to abide feeding upon the Husks of Ceremonies, which you as a People are called from, as I also (you imagine) was, &c.

As to my not adhering to your repeated Clamours and Insults (which you call Admonitions and Reproof) which I have been pestered with for many Years, they were of such a Nature that I could not submit to without offering Violence to my own Understanding and common Sense; such as my not using the Word *thou* to a Person, naming of the Days and Months according to Custom, ridiculing Nonsense and Ribaldry I have often heard vended as Gospel-Truths in your religious Assemblies, &c. Your uncharitable Censure, of saying I am determined to abide feeding upon Husks of Ceremonies, which you say you as a People were called from, as also myself, is begging of the Question, and is what I will not grant you. As to the Motives of *George Fox*, and the rest of your first Founders of Quakerism, for dissenting from the Establish'd Church, and denying and opposing the Use
and

and Benefit of Gospel-Ordinances, and substituting instead thereof a Phantom fram'd out of a volatile Brain, I will not presume to determine: However, it is easy to observe, that their Motives and Call could not proceed from a good Spirit, nor right Reason, or common Sense; because the whole Scheme and Foundation of your Principles are inconsistent with the whole Tenure of the Gospel, and repugnant to the Reason and moral Fitness of Things; which I hope to make appear before you and I part.

Your present Generation (generally speaking) take their Religion upon Trust, without examining the Truth or Falsity of your Tenets. Many Thousands of your People have not so much as the Theory of your Religion, cannot give a rational Account of the Hope that is in them.

As to my first embracing your Principles, I shall confess I was not then in a Capacity to distinguish (with that Accuracy as is requisite in so important an Affair) the Truth from the Falsity of a religious Proposition; there-

therefore my Faith then was implicit, and my Zeal blind, and continued so many Years, till I took a Resolution to take my Religion no longer upon Trust, determined to try or prove all Things, (relating to Religion) and only hold fast that which I took to be best, most consonant to Scripture, agreeable to Reason, and to the Nature and moral Fitness of Things: So that I took a Cast to reading of Books wrote by the best Authors of our Church, as also some others. Such a Procedure gave me an Opportunity of comparing their Reasoning and Arguments upon the same religious Subjects with yours, as are artfully and sophistically set forth by your great Apologist, *R. Barclay*, in his *Apology* for your Principles; by which Means I discovered on which Side the Truth of Things lay, could easily observe just Conclusions fairly drawn from true Premises, and also see thro' false Conclusions drawn from unjust and sophistical Premises: Which is the real Case with this Man you so much extol and idolize, and pay as great a Regard to his inconsistent and erroneous Scheme in his *Apology*, as you do to the sacred Writings of the Scriptures. Therefore

my

my Reasons for disregarding your Principles are founded upon just and solid Motives, and not upon such as you foolishly dream.

Q U A K E R.

As with regard to thy light Esteem thou seemest to have touching those Branches of Duty, we as a People think it our incumbent Duty to observe, and enjoin all under our holy Profession, *viz.* to be found in the Practice of using the Scripture-Language, both in regard to the naming of the Days and Months, and not to follow the Example of the Heathens; as also the using the Word *thou* to one Person, and not *you*, which is the plural Number, and is false *Grammar*. These Things thou knowest we have often been moved to talk to thee about, and gave thee salutary Advice, Time after Time, to be careful not to let thy Testimony for the Truth drop in these and such like Respects, which our Forefathers in the Truth suffered for their Stedfastness herein.

As to the Accusation thou unjustly charges upon the Doctrines delivered by our worthy
Friends

Friends in our holy Assemblies, it is a very great Untruth; for we say, that our Testimonies we are moved to bear for the Truth of our holy Religion are not spoke by our own Wills; nor is our Words and Wisdom our own, but are immediately excited in our Minds by the Inspiration of the Light within, or Holy Spirit: Therefore, how darest thou call any Thing thus offered or preached, Nonsense and Ribaldry! It is true, we are often moved and inspired to preach Wisdom in a Mystery, which the carnal Men of the profane World cannot fathom, because they are to *be spiritually discerned*, which is *Foolishness* to natural Men: And hence it is that our spiritual Inferences, preached and referred to, are often called Foolishness and Nonsense by mere natural wise Men, who can never in that State discern the Things of God. And how am I burdened to hear thou speak so contemptibly of our great and worthy Apostle, *George Fox*, &c. who, I am bold to affirm, was as truly called from the carnal World's Worship, from hearing of the Ministers of the Letter, and Worshipers of Antichrist, as the Apostles were from their

C

Nets;

Nets; which is demonstrable from the Success he had in his Ministry, which may be seen in his own Journal, wherein may be remark'd many thousand Souls converted to the Truth which we profess. No Man ever since the Apostles Days was instrumental of converting so many Souls as this great and worthy Friend, *George Fox*. And I cannot help being moved at thy foul Speeches concerning our great and honourable Friend, *R. Barclay's Apology*, which is counted the best System of Divinity in the whole World, and never could nor can be refuted, though several of the Ministers of the Letter (who were fraught with the Arts and Learning of this World, which is Foolishness with God, and neither makes a Man more righteous, or less wicked) attempted it, but to no Purpose; for *Barclay* is an Adamant: All the Art of Learning and Philosophy, the Smoke of the bottomless Pit, the Devil's Artillery, cannot pierce him, because he hath evidently proved all our Principles to be right, not only from the outward Letter of the Scripture, but has also corroborated them by certain Arguments drawn from the best Authors

thors of the Letter-learned Men of all Claf-
fes of Religion, both ancient and modern,
many of which were the Men called the Fa-
thers of the Steplehouse: So that thou mayest
as well make us quarrel with our Bible,
(the dead Letter) as with our *Apology*.

As to thy reading Letter-learned Mens
Writings upon religious and spiritual Mat-
ters, is a Thing that has blinded the in-
ward Eyes of thy Mind; so that, instead of
keeping thy Eye single to the Light within,
which would have resolved thee of all thy
Doubts, thou has made use of thy natural
Reason, which can give no Light in spiritual
Things, or Matters of a religious Nature:
So that thou has thereby fallen from the
simple Truth, and has suck'd in a Doctrine re-
pugnant to the holy Principles of Truth and
Friends, such as external Acts of Religion,
which we abhor and bear our Testimony a-
gainst in this spiritual Dispensation of the
Gospel, which stands not in outward Cere-
monies and Observations, but *in Peace and
Joy in the Holy Ghost*.

LAYMAN.

Your Argument for the strict Observance of naming of the Days and Months by the Scripture-Rule, as also the using the same in Speech, are trifling and childish. The Use of all Words are to convey our Ideas to one another; and if a Man be understood to convey the same Idea by the Word *Monday*, *August*, as the second Day of the Week, or the sixth Month, pray where is the Difference? In like manner, if I say *you* to a Man instead of *thou*, and if I am understood, where is the Difference? Shall any Man make me believe that God Almighty is offended at Sounds. I must tell you, Mr. *Pure*, you (as a Sect) are too nigh in Affinity to the *Scribes* and *Pharisees*; are mighty strict touching the *Mint* and the *Tithe*, &c. and too often omits the weightier Matters of the Law; are strongly biggoted in mere Trifles, which are no Parts of Religion, but are quite reverse of it, which renders you ridiculous in the Eyes of all judicious and discerning Men. I shall only say, that whoever fondly imagines he offends or pleases his Maker with the Observance or Non-observance

fervance of such Trifles as I have mentioned, argues his Conceptions of the Divinity are very low, base, and unworthy of him. To imagine the great and good Being should be offended or displeased with the Colour or Cut of a Coat, or the moulding of a Hat, &c. they will not admit of grave Argument; such Matters are the proper Subject of Ridicule: And the only Way to set such Things in a proper Light, would be to picture them out at *Bartholomew Fair*, or in a Farce at *Drury-lane*.

As touching your rude Charge upon me, of unjustly accusing some of your preaching Friends with being guilty of speaking Nonsense and Ribaldry in your Assembly, I shall prove my Charge in several Instances, and leave it to you to judge how far they are guilty in the following Sentences: A noted Preacher amongst you, who (after another Person had spoke about two Hours) stood up and said, " Friends, as I am come to this
 " Meeting as a renewed Spring, a Scripture
 " Precept is renewedly opened upon my
 " Mind; but forasmuch as the Meeting is
 " far

“ far spent, I will not contract Time (should
 “ have said protract) by Multiplicity of
 “ Words; but inasmuch as my Mind has
 “ been attended with collective Remem-
 “ brances, and furnished with Inferences,
 “ but I shall not enter into particular Spe-
 “ cifications, but briefly commit you to Re-
 “ ferences,” sat himself down, and said not
 one Word more: Pray what Sense or Mean-
 ing does such a Piece of Ribaldry convey
 to the Understanding? Again, the same Man
 at another Time, stood up and said in the
 Face of the whole Assembly, “ Friends,
 “ from whence cometh Rains? They are
 “ exhaled by the Sun-beams, and thereby
 “ caught up into the Clouds, the Clouds
 “ empties themselves upon the Mountains,
 “ the Water runs off the Mountains into the
 “ Rivulets, out of the Rivulets into the Ri-
 “ vers, and from thence are disembogu’d in-
 “ to the great Ocean from whence they
 “ came. Now, Friends, you right well
 “ know, that I in my natural Capacity, as a
 “ mere Man, cannot premise nor premedi-
 “ tate Things of this Kind; but the Tenor
 “ of these Things tendered had no Foun-
 “ dation

“ dation in Premeditation, but proceeded from
 “ the immediate Inspiration of the Holy Spi-
 “ rit.” What a mighty Discovery was this!
 Cannot any Man, endowed with the least
 Glimmering of common Sense, see through the
 Absurdity of such idle Pretences to Inspira-
 tion? The Words are nearly *verbatim*, and
 which I was an Ear-witness of; as also seve-
 ral others in the same Town where this was
 spoken may remember. Can any Man of the
 least Degree of Reason sit tamely under
 such Jargon and Nonsense?

Q U A K E R.

Thou Son of *Belial*, thou Devil's Drudge,
 thou art in the *Gall of Bitterness*, and in the
Bond of Iniquity.

L A Y M A N.

Hold, Mr. *Pure*, you interrupt me; I am
 not done. I insist upon being heard out;
 you betray a Temper which favours not of
 the meek Spirit of the Gospel, which you
 pretend to be a Minister of. I expect from
 one of Christ's Ambassadors a Christ-like Be-
 haviour,

haviour; but more of the Temper of the Wolf appears than that of the Lamb; and I am jealous, if most of your Preachers were stript of your Sheeps Clothing, the Nature of the Wolves would appear. I do not at all wonder at your uncouth Language, 'tis your frequent Practice; which may be seen both in your Writings and Preaching, Railing instead of Argument. I could pick out of your Writings (especially those of the first Age of Quakerism) such rude Epithets given to good Men who oppos'd your Errors, as would outvie *Billingsgate* and *Sandbill*; such as *Devils incarnate*, *Devils Greyhounds* and *Drudges*, *Sons of Belial*, &c. But to return, I desire your Attention till I make some further Remarks of what you said before I mentioned what provokes you.

Q U A K E R.

I was not angry, but was forely moved with a holy Indignation against thee for speaking so contemptibly of my intimate Friend and Acquaintance's Preaching, who I am convinced was a sincere and an honest
Man.

Man. Thou mayest proceed ; I shall exercise the Virtue of Patience.

L A Y M A N.

I am of the same Opinion concerning your Friend respecting his Sincerity and Honesty ; but I have often said, that every honest and sincere Man is not qualified to make a Pair of Breeches ; neither will it follow, that every honest, sincere Man, is thereby qualified for the Office of a Minister of the Gospel, or a Prime Minister of State. But to return, I would further remark what you said respecting your Preachers not speaking their own Words nor Wisdom, but whatever they speak to the People is immediately excited in their Minds by the Light within, or Holy Spirit : Which Expression does not a little shock me, because 'tis a base Thing to father all the false Doctrine and arrant Nonsense, which is frequently utter'd in your Assemblies, upon the infallible Spirit of God. We find in the Apostolick Age, all those who were called into the Ministry, and had the Gifts of the Holy Ghost pour'd out

D

upon

upon them, always preach'd the Gospel in an intelligible Manner, and in several Tongues; also actually did cast out Evil Spirits, and wrought many Miracles: But none that we read of ever was guilty of preaching Nonsense in the Name of the Lord; which is a Thing your pretended inspir'd Preachers are frequently guilty of.

I shall mention one or two Instances more to prove my Charge in this Respect against you: One of your Preachers, a few Years ago, came occasionally to the Meeting I was then a Member of, in Company with another, who (after the latter had kept us till we were all about tir'd) stood up and said,
 “ Friends, I will not stop you long with
 “ many Words, which darken Knowledge;
 “ but however, if we say nothing, no body
 “ can take Advantage at our Words: But
 “ I will tell you, my Mind has been bowed
 “ down with the Iniquities of you; ye are
 “ guilty of Lying, Swearing, Back-biting,
 “ Tale-bearing, and something else I will
 “ not name: For Modesty's Sake I will not
 “ name it; however, I will tell you in few
 “ Words,

Another Instance of your Error, of pretending a Call from the Spirit, to visit your Brethren at distant Places: A She-minister pretended a Call, to travel over several neighbouring Counties, to preach to her Brethren: Got a Certificate of the Meeting she belong'd to for that Purpose; set out upon her Travels fraught with the Spirit, preach'd wherever she came zealously against the Vices of the carnal World; exhorted to Chastity, and other Christian Virtues: But alas! all the Time pious *Rebecca* was pregnant with (young *Obediah*) a Bastard Child. This is a notorious Fact, which a great many of you are not ignorant of. You asserted that *George Fox* was as truly called into the Ministry as the Apostles were from their Nets, and that no one Man since their Age was an Instrument of converting (should have said per-

D 2

verting)

verting) so many Souls as he did by his Ministry, which you say may be seen in his Journal. I have both seen and read his Journal, and have carefully observed the Progress he made in that wild usurped Reign, and do not at all wonder at the Profelytes he made. *George Fox* was void of Education, could not so much as read his Mother's Tongue; took it into his Head in *Oliver's* Usurpation to throw up his Last and Pegin-Awl, march'd off, and stroll'd all over *England*, dispensing his devout Dreams, as divine Doctrines, inspir'd by the Holy Ghost: The Nation then being all in Confusion, Numbers of the giddy Multitude suck'd in his new Doctrines as Divine Oracles; so that in a short Time great Numbers of the lowest Class of Mankind (who are always fond of Novelties) swarm'd to him, and he was immediately dubb'd (by his Adherents) the Apostle of that Age. He had such a Cast at the Business of Allegory, that the plain, literal, obvious Sense of the Scriptures (when read to him) would not serve his Turn; so that in a short Space of Time he allegoriz'd the literal Sense of them quite away,

away, and substituted in the Room thereof a mere Phantom, struck out of a Brain stung with the Frenzy of Enthusiasm: And indeed he had banish'd all the Divine Ordinances (enjoined us in the Gospel) out of the Church, as mere beggarly Elements, and carnal Ordinances; which may be seen in his ignorant Writings, corrected by *W. Penn*, &c. And this Impostor you deem as one of the greatest Apostles since the Apostolick Age, and assert his Commission to be as valid as the Apostles were: But unless you produce better Authority for his Commission, than his eloping from his Kit or Shoe-making Trade, and tramping about the Country seducing the gaping Multitude, who are always ready to swallow every Thing new without examining, your bare saying so will be of no Weight with the discerning Part of Mankind, who will not take Things implicitly or upon Trust, let the Impostor's Pretensions be ever so specious.

As to the grand Encomium you have made upon your fam'd *Barclay's Apology*, I cannot help thinking fulsome and unjust. You say, he has there set forth your Principles in so strong

strong a Light from Scripture, and corroborated by several Arguments drawn from famous Authors of Letter-learn'd Men under divers Classes of Religion, some of them were called Fathers of the Steplehouse; and that this *Apology* never was nor can be refuted, though several learned Men had attempted it, but to no Purpose, &c. This *R. Barclay* was Son to Colonel *Barclay* of *Scotland*, who was sent to *France* to be educated at the Academy: After he had been there some Years, set Sail from thence for *North Britain*, where he safely arriv'd, fraught with all the Art and Learning of a Jesuit; soon after his Arrival commenc'd Quaker, and compos'd (with the Assistance of *George Keith*) an *Apology* for the Quakers Principles; which is so artfully wrapt up with cunning Sophisms, that an unwary Reader may easily be misled and entrap'd into erroneous Principles, subvertive of the Gospel, and contrary to the Reason and moral Rectitude of Things: Which *Apology* (notwithstanding what you have unjustly asserted) has been taken to Pieces, and refuted long ago by *Dr. Bennet*, and some other learned Men; and last of all by a Skinner
and

and Glover of *Salisbury*, who has (in a small Tract) so sapp'd its Foundation, that the whole Fabrick totters, and is in a fair Way of falling to the Ground; and yet you say it neither is nor ever can be refuted: But the unprejudiced Part of Mankind sees through *Barclay's* Cambrick Reasoning.

You say, my having read Letter-learn'd Mens Books has blinded the inward Eyes of my Mind, so that instead of my keeping my Eye single to the Light within, which would have resolv'd me of all my Doubts, I have made use of natural Reason, which can give no Light in spiritual Things, or Matters relating to Religion; so that I have thereby fallen from the simple Truth, and has suck'd in Principles contrary to Truth and your holy Profession, such as external Acts of Worship, outward Ordinances, which you as a People abhor and bear Testimony against, in this spiritual Dispensation of the Gospel, which stands not in outward Observations, but *in Peace and Joy in the Holy Ghost*. What you have here said I know is not your own private Opinion, but is really the avowed Principle

Principle of your whole Body as a People, *viz.* to depreciate human Reason, as a Thing not to be exercised in divine Matters.

I know an approved She-minister now living amongst you, who blasphemously asserted, (in an open Assembly) that human Reason crucified Christ; and that God gave Man that Faculty to be employed *only* in Things relating to this Life, but was not to be concern'd in spiritual Things, or Things of Religion. At my Return home from this shocking Discourse, I desired two of your Elders of that Meeting to go with me to my House, which they accordingly did, and ask'd them what they thought of the Doctrine above-mentioned, who vindicated what she said to my Face. I told them, for my Part I did not apprehend which way we could be the Subjects of Religion if we had not the Faculty of Reason, any more than an Horse, or any other of the Brute-Creatures. And I also queried of them by what Rule or Criterion they distinguish'd betwixt the Principles of Christianity and *Mahometism*: They replied, by the Grace of God. I then ask'd them

them how I might distinguish the Grace of God from the Suggestions of the Devil, or the ordinary Operations of my own Mind : They answered, by Grace I might know the Grace of God from the Operation of my own Mind, &c.

I found no Reasoning could be extorted from them ; they argued quite in a Circle, as the Generality of you do : However, Mr. *Pure*, you as a People depreciate and decry this noble Part of our rational Nature. I question not but Men will be as punishable in a future State for the Neglect or Non-improvement of their rational Faculties, as for the Neglect or Non-improvement of the Graces of the good Spirit afforded us under the Gospel ; for wise Providence has planted this Faculty of Reason in the Soul, to be our chief Guide both in civil and religious Cases : For there is nothing in the World or out of the World contrary to right Reason (though above it ;) Reason is a wise Man's Rudder, by which he steers thro' this World, and whoever is guided by it, whether in natural or spiritual Things, is sure to act safe-

E

ly :

ly: Opinion not grounded upon Reason seldom fails of leading Men into Bogs and quick Mires. Hence it appears, that, notwithstanding your idle Pretences to be led and guided by the Spirit, you are in a gross Error to say you can be so led without the Use of this sovereign Faculty; for 'tis that Part in Man that God can commune with, and which is only capable of Religion: Your stupid Opinion in this Respect is and has been the chief Cause of your laying so much Stress upon Trifles and Matters no way relating to Religion, and neglecting Matters of the utmost Moment.

As to the Light within, you make such a Podder about as if a Man could not tell that two and two were equal to four without it discovered it to him, I shall give you my Sentiments about it: The Light within you understand to be the Spirit of Christ, or a Part of the Divine Nature; 'tis true, Christ is in Scripture called *the Light of the World*, but he has likewise several other Epithets given him in Scripture; he is called *the Door*, *the Vine*, *the Shepherd*, *the Seed*, *the Lamb of God*,

God, the Word of God: And why you should stick so precisely to the Term *Light* more than any of the rest I know not, unless it is for the Sake of being singular, which you affect in many Things. Mankind (after the Fall of our First Parents) sunk into such Depravity and Sensuality, that human Reason (which should have been their only Guide in all Points) became so defaced and corrupted, that their Passions and sensual Appetites (which ought to have been governed and disciplined by this noble Faculty) got the Ascendant; so that they became Slaves to their corrupt Wills and Passions, fell into all Manner of Wickedness and Idolatry, and the Example of one Generation corrupted the following: But the all-wise and good Being, out of Compassion to laps'd Man, provided sufficient Means to restore Mankind to their primitive State, *viz.* gave us a Saviour to restore us to *the Liberty of Sons*; in which Liberty we may all stand, if we do not wilfully intangle ourselves with the Yoke of Bondage, forsake the Man and degenerate into the Brute, by voluntarily indulging our sensual Appetites and Passions, in Contradiction

tion to the Sentiments of our own Minds, which is every whit as ridiculous, as if a Man should assert that three and two are not equal to five, or that the Whole of any Thing is not equal to all its Parts: Contradiction in Practice as well as in Theory, is equally absurd. I say, as Mankind thus relapsed immediately, (pursuant to the Promise God made to *Adam*) he gave them (of his good Spirit, or a Ray from Heaven, or, if you please, a divine Light within their Souls, in order to assist them in subduing their Appetites, to rectify their stubborn Wills, illuminate their Understandings, purify their Affections, to awaken all the Powers of the Soul, and to reinstate them into his Favour, and to *the Liberty of Sons of God*. Notwithstanding these inestimable Favours, such is the Ingratitude and Stupidity of the greatest Bulk of Mankind, that they will not exert themselves, and lay hold of the Means offered them to render themselves happy here and hereafter; but wilfully rushes into Vice and Immorality as a Horse doth into a Battle: Such Men do not only debase their rational Nature, but quenches that Ray of the Divinity

nity which was designed to sanctify their Natures, and to render them fit Subjects for that State of Bliss where we shall be happier than we in this embodied State can conceive.

But, Mr. *Pure*, you see I do not deny the Use of the Light within, or the Influences of the Holy Ghost, which every true Believer has a Right to under the Gospel, and more abundantly than under the Law, on account of the Death, Resurrection and Ascension of our Redeemer Jesus Christ: But observe, the Promises of God are conditional. I do not see how those Persons can reasonably expect the Favours promised us under the Gospel without performing the Conditions; nay, instead thereof, you neglect and oppose the very Terms and Ordinances which are positively enjoined us in the Gospel, and upon the Performance of which his Blessings are promised and annexed: You would do well to consider how far you are guilty in this Respect.

Q U A K E R.

Thou has taken a deal of Pains, and thrown away a great deal of carnal Reasoning, to set
at

at naught our holy Discipline which our worthy Fore-elders established amongst us, and has likewise villified and ridiculed our pious Friends Testimonies, which does not a little grieve my Inward Man; and the more so, that thou has also disdainfully spoke Evil on our holy Principles, and Preaching of our eminent Apostle, *George Fox*, who was an Instrument of shoeing many Feet with the Gospel of Peace: And thy vainly presuming to attack and villify that great and wonderful Performance, *R. Barclay's Apology*, almost puts me out of all Patience. Thy saying that it was refuted by some Letter-learned Men, (Ministers of Antichrist, and Worshipers of the Beast) is a Falshood, and is what we utterly deny: 'Tis not in the Power of any of the Sons of Art to overthrow our holy Principles as displayed in the *Apology*.

As to thy Arguments for the Use of natural Reason in spiritual Things, we aver to be of no Use in discerning of them; so that thou might have saved thyself the Trouble of what thou offered on that Head; it stands for nothing with me. The Scripture (or the
dead

dead Letter) says, that the natural Man, or Man by his natural Reason, knoweth not the Things of the Spirit, *because they are to be spiritually discerned*; for the carnal Mind, or the carnal Reason in Man, *is at Enmity with God*, and brings *Death*; but the spiritual Mind brings *Life and Peace*. Now, where is the Use of carnal Reason in divine Matters, which thou sets so high a Value of? We are always moved to bear our Testimony against the setting up the natural Reason of Man; 'tis it that has done so much Harm in Religion, setting up external Will-worship, and outward Ordinances in the Gospel-Dispensation, which were only imposed of old till the Restoration of the Gospel, which consists of *Peace and Joy in the Holy Ghost*. We therefore are called from the World's formal Worship to *worship God in Spirit and in Truth*, which is now the Worship enjoin'd us in the Gospel: So that we as a People dare not make use of Men-made Prayers, nor suffer studied Sermons to be preached amongst us, which we look upon as abominable in the Sight of God, who *is a Spirit*, and those who worship aright must *worship him*
in

in Spirit and in Truth : Neither dare we make use of those Ordinances which the carnal World call *Sacraments, Baptism, and Bread and Wine*, which are but outward Things, and cannot affect the Soul ; for the Baptism of the Spirit is that which cleanses the Inward Man : Outward Water has no Quality in it to wash the Soul, neither has outward Bread and Wine any Virtue in them (whatever the Ministers of the Tabernacles may mutter of them) to feed and refresh the Inward Man ; it feeds the outward, and goeth out again to the Dunghill : But the Bread which cometh down from Heaven is a spiritual Thing, which greatly refreshes the Inward Man. So that these outward Things are like feeding upon Husks with Swine, which we have seen thro' by the Light within.

L A Y M A N.

You now tell me what I really expected, *viz.* that all Argument and Reasoning is of no Weight with you, are quite thrown away. You roundly assert, without proving any Thing, your Principles are just and right, because

because you say they are just and right; a Child's Reason: And you quote a Text of Scripture quite opposite to your Purpose, to prove that human Reason cannot perceive or indeed ought to touch spiritual Matters, or Things of a religious Nature, *viz.* that the natural Man, or natural Reason, (as you call it) *cannot discern the Things of the Spirit, because they are spiritually discerned*; and refers or touches upon another Text, *the carnal Mind is at Enmity with God*, and brings *Death*, but the spiritual Mind, *Life and Peace*: And then exults and says, where is the Use of carnal Reason thou sets so high a Value of: And further says, you are always moved to bear a Testimony against the setting up this natural Reason of Man; 'tis it that has done much Harm in Religion, by setting up external Will-worship, and outward carnal Ordinances in the Gospel Day, which were only imposed of old till the coming of the Gospel, which consists in *Peace and Joy in the Holy Ghost*, &c. With Submission, give me leave to say, that you quite mistake the Meaning of this Portion of Scripture, which certainly makes against you when understood

in a rational Sense. *St. Paul*, in this Text above-mentioned, cannot possibly mean the rational Man; because I think I have before shown, that we would be no more capable of Religion, or of knowing the Things of God, if we were void of the Faculty of Reason, than any Brute-Creature: 'Tis not human Shape, but human Reason, that denotes us made in the Image of God, and capable of Religion. All I take *St. Paul* or the Holy Ghost meant by the Word *natural* Man in this Text, was, that Men under the Government of their fleshly Appetites, and sway'd by their sensual Passions, were not in that State capable of knowing or practising the Things pertaining the Kingdom of Christ: But the spiritual Man, or Man who was govern'd by his spiritual Faculty, right Reason, such Persons, and no other, are capable of making Improvement in the Things of God or Religion. Men thus govern'd by the sovereign Faculty of their Soul acts wisely, and makes themselves resemble the Author of their Being, lives as he would do provided he was in their Station; for all God's Acts are consonant to the perfect Reason of his own Mind,

and

and can never err : So that I conclude, that we must not wrest the Text to any such Meaning as you would infer from it ; but the real Case with you as a People is, to pick up Scraps of Scripture to suit your ridiculous Notions, and wrests them to your own (I am afraid) Destruction.

As with respect to the other Text you hint at touching *the carnal Mind being at Enmity with God*, which you say is the same Thing with the rational Mind ; which is by the by a gross Pervertion of the Text, *Rom. viii. 6, 7, 8. To be carnally minded, is Death ; but to be spiritually minded, is Life and Peace : The carnal Mind is at Enmity with God : And they that are in the Flesh, cannot please God.* If we will carefully examine the Chapter before as well as this, we will easily see the Apostle's Distinction which he makes betwixt the carnal Mind and the spiritual : In the Chapter before he personates a *Jew* in the Flesh, who was in Conflict with and under the Government of his fleshly Appetites and Passions, in Contradiction to his better Knowledge ; for the Law which was in his Mem-

bers, and wared against the Law of his Mind, was nothing else than pursuing his carnal and sensual Appetites, in Contradiction to the better Knowledge of his own Mind, that Mind which delighted in the Law of God after the Inward Man: For with the Flesh (the Appetites of Sense) served he the Law of Sin; but with his Mind, or rational Faculties, served he the Law of God. So that it appears from these Texts, that it was the acting in Contradiction to the Dictates of the rational Part in Man that *St. Paul* here blames the *Jew* in the Flesh; which does not in the least make any Thing for your Purpose rightly understood.

I do not know of another Text in all the Bible where the Term *natural Man* is mentioned except this one Place. I know some Commentators say, that the natural Man in this Text means the Heathens, who are deprived of the external Revelation which we under the Gospel have the Advantage of; so that they cannot possibly know the Things of God or the Gospel reveal'd to us by Inspiration. But I leave this Point: Be which way

way it will, it does not answer your Purpose. Though I humbly conceive that this Exposition cannot take in the whole Meaning of the Text, because the Apostle then was speaking to the Believers; and I cannot learn what Relation his Discourse in that Chapter had to the Heathen World.

In the next Place, You say you always as a People oppose human Reason, in setting up external Acts of Will-worship, and outward Ordinances in the Gospel-Dispensation, which were only imposed of old till the *Light and Immortality* was brought to Light by the Gospel Day; which Gospel consists in *Peace and Joy in the Holy Ghost*. This Ignorance and Folly of your laying aside all the Means of Grace enjoined us in the Gospel, on Pretence of a more refined and sublime worshipping of God in Silence, is an Error sprung first from these People called *Quietists*, and the *Moravians*, who imagin'd themselves above the Use of external Acts of Worship, pretends to be quite still, waiting in a profound Silence for the Operation and Influences of the Holy Spirit, to do the Business of their Salvation
for

for them ; though the Scripture commands us to work it out *with Fear*, &c. I say, this idle, lethargick, and enthusiastical Pretension of out-striping the World in Point of Sublimity of Worship, first took its Rise on the other Side of the Water. Whether *Barclay* imbib'd it before he return'd from *France*, or not, I will not presume to determine ; however, I observe he insists the strongest upon it of any of your Authors who have hitherto wrote amongst you, to that Degree, that he will not allow any other Sect of Men to be Worshipers of God in an acceptable Manner: He says, “ All other Worship, both Praises, “ Prayers, or Preachings, which Man sets “ about in his Will, and at his own Appoint- “ ment, which he can do, or leave undone, “ as he thinks meet, begin and end at his “ own Pleasure, whether they be prescrib'd “ Forms, as a Liturgy, &c. or Prayers conceived *extempore* by the Strength of the “ natural Faculties of the Soul, they are all “ but Superstition, Will-worship, and abominable Idolatry in the Sight of God *.”

I must

* See *Apology*, Prop. XI. Pag. 344.

I must crave your Attention till I make some Remarks upon what your Friend *Barclay* has here asserted: But before I proceed, it will not be improper to say something concerning the two Ordinances which are positively enjoin'd us under the Gospel, as perpetual Obligations to all Christians to the End of the World, *viz. Baptism, and the Supper of our Lord*, which you deny as being no ways conducive to moral Good, calls them weak and beggarly Elements. I need not say much touching their Use to us in a religious Sense: But their Obligation and Use are so well displayed by so many worthy learned Men, such an Attempt in me appears to be superfluous; however I shall not pass them over altogether in Silence, but give my Sentiments of them in as brief a Manner as I am capable, and as the Nature of them will admit. That Baptism and the Supper of the Lord are positively enjoin'd us in the New Testament, is a Truth too glaring to be denied, and obvious to every Man whose Avenues to his Understanding are not quite block'd up thro' strong Prejudice, that they thereby will not admit of any Rays of Light.

In

In the *first* Place, Baptism with Water is expressly commanded by our Lord before his being deliver'd up, *Matth. xxviii. 19, 20. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: And lo, I am with you to the End of the World.* Pursuant to which Commission, the Apostles immediately after his Ascension complied with their Lord's Command, baptized with Water all those that were initiated into the then visible Church; and has been a Right by which all Men have been initiated into Christ's visible Church, and will continue to be so to the End of Time, notwithstanding the Cavils of Enthusiasts and Libertines.

You say, that Water is neither mentioned in the Text above, nor was intended: The Word *in*, (you say) in the Text means in the Original *into*; so that you stick not to assert that the Apostles mistook their Commission. Your other Argument for not obeying this Command is trifling and childish, as, that Water, or Bread and Wine, have not any intrinsic Virtue or Goodness in them to purge or cheer the Soul,

or

or Inward Man. The true Baptism is that of the Spirit or Holy Ghost; Water is but an outward and visible Sign, and the Soul being a spiritual Substance, outward Bread and Wine cannot affect it: The Participation of the Body and Blood of Christ, is a feeding upon him by a vital Faith in the Heart. 'Tis your frequent Practice, both in your Talk and in your Writings, to labour hard to prove what no Body denies; so that it frequently unluckily falls out, that you contend without an Opponent, and triumphs without the least Victory.

I readily grant you all you contend for, *viz.* that there are not any intrinsick Virtue or Goodness (abstractly consider'd) in any of these outward Elements: But will it from hence follow, that we ought not to use them, and obey the Injunction laid upon us? Would not the Omission of them, on pretence of their having no intrinsick Goodness in them, be acting in Contempt to our Lord's Command, and making ourselves wiser than our Lawgiver? Might not the Children of *Israel* (by the same Parity of Reason, and with as

G

good

good a Grace) said, we will not offer to God these outward Sacrifices and Burnt-offerings; we know that the Blood of Goats and of Bulls hath not any intrinsick Goodness in them, therefore cannot be acceptable to the Almighty, who commands Obedience and not Sacrifice, and bids us hearken to his Voice, which is more acceptable to him than the Fat of Rams? It must be granted, whatever Infinite Wisdom does is right, though finite Understandings cannot fathom the various Methods of Providence to bring about his wise Purposes: We find several Things in the old Law were good because commanded, and other Things evil because forbidden. Thus it was under the *Jewish* OEconomy, and no doubt for wise Reasons.

The Children of *Israel* were surrounded with idolatrous Nations; and 'tis rationally presum'd, that the Reason of God Almighty's condescending to the Weakness of the *Jews*, (who were a People very subject to Idolatry) by appointing Sacrifices, divers Washings, &c. was to keep them continually in the Service of the true God, lest they should fall
into

into the Idolatry which the Nations around them were in the Practice of, which was so exceeding gross, that they at last sacrificed their own Children to *Molock*: I say, this Condescension of God to the *Jews* appeared to have been a strong Inducement for them to keep perpetually in the Service of the true God, and indeed carried in them an Emblem of Purity, and Righteousness of Mind. The like Reasoning will also hold in all other positive Institutions; but vain Man would be counted wise, though he is born like a wild Ass's Colt.

I could produce several Texts of Scripture, and Reason from them, to prove the Ordinance of Water-Baptism necessary and obligatory to all those at least who assume to themselves the Title of Christians; but shall refer you to the Answer to the *Protestant Flail*, where the Subject is elegantly discuss'd, if you will shake off so much Prejudice as to read it, where you will see your Friend *Martin's* faint Stroaks of his Flail evaded, and recoil'd back upon his own Head. If he had submitted (before he attempted to handle

the Flail) to apply to *Stephen Duck* the threshing Poet, he probably might have taught him to have wielded it with greater Dexterity: But my Advice to him is to study to be quiet, and mind his Pupils, and not foolishly move out of his Sphere; and remember the old Proverb, *Let not the Shoemaker go beyond his Last*. But the Case is too often so with many of your ignorant Brethren, though otherwise well-meaning Men.

As to the other Ordinance obligatory to Christians, the Scripture is also clear upon this Head; and what confirms the Use of it, is the unspeakable Benefit many Thousands of Souls receive by commemorating the great Catastrophe of their Lord's Suffering and Death: For my Part, the short Time I have had the Privilege of using this solemn Ordinance, I have found so much Satisfaction, that I have just Cause to thank kind Providence that I am called into his Vineyard at the eleventh Hour. The mean Opinion I entertained for many Years of this Ordinance, was entirely owing to the Prejudice I imbib'd by joining with you in my Minority, before

fore I had made any solid Reflections of Matters relating to Religion, and thereby suck'd in your erroneous Principles, before I could distinguish betwixt a Syllogism and a Sophism: But I thank God I have now seen their Deformity, and hath disgorged them. All the Arguments your best Writers (*Barclay, Penn, Whitehead* and *Chrisp*) advance touching these two Ordinances, are like beating of the Air, arguing in a Circle, or fighting without an Adversary.

I have heard one of your People vehemently contend for an Hour together for what no Body opposed, which argues Ignorance and Barrenness of Invention. That Baptism and the Lord's Supper hath been used in all Christian Churches ever since the Apostolick Age, (in some Shape or other) is Fact demonstrable from History; till one of the Sons of *Chrispin* out-shot his Last, and, as I said before, allegorized all the literal Sense of the Duties enjoined us under the Gospel quite out of the Religion of the Gospel. But thank kind Providence, Peoples Eyes are now opened that they can see thro' *Fox's* Dreams and Riddles,
and

and *Barclay's* false and sophistical Knack of drawing Conclusions from unjust Premises.

In the *next* Place, Let us consider the bold and uncharitable Assertion of your Champion *Barclay*, where he seems to assume and monopolize all the true and spiritual Worship of God to yourselves; in plain Terms says, that all other Societies who think it their Duty to exert themselves, by making use of their weak Endeavours in applying to the great independent Being, in the Way they believe is most pleasing to him, by using all the Means of Grace he has appointed for our Improvement in Virtue and Holiness; all this is Superstition and abominable Idolatry in the Sight of God: Is not this shocking to common Sense, and to all sincere Christians? How doth such Sentences, harsh and unchristian, tally with our Lord's Command, *Seek and you shall find, knock and it shall be opened to you, ask and you shall receive?* But you claim such Intimacy and Interest in the Deity, that you presumptuously imagine him to throw his Favours upon you without so much as asking of them; in an irresistible Manner
you

you are above using any of the external Helps which are enjoined us in the Gospel, by which he has thought fit to convey his Blessing to his dependent Creatures: But you (like the Fool, that sat still by the River-side thinking to see all the Water run out) sit dormant and inactive, waiting (instead of using the appointed Means) for an irresistible Power to force you to be good and virtuous; a gross and presumptuous Error: And indeed a Man furnished with the least discerning may see through this idle Farce. Sure I am I have seen such a sluggish, lethargick Disposition sit upon the Face of your Assemblies, as would have affected any serious-thinking Person, two Thirds of the People fast asleep: Can you say that such Dupes are the true Worshipers of *God in Spirit and in Truth*? I have seen one of your noted Speakers rouse out of a deep Sleep, and stand up and vend his devout Dreams, no doubt to the great Edification of his napping Hearers. What Frenzy is this in such Preachers! what Infatuation in such Hearers! A Man may run and read you; your Covering is too narrow to hide your Nakedness.

Q U A K E R.

Q U A K E R.

Thou Devil's, Devil's Drudge, thou Son of *Belial* and Enemy to the holy Truth, how can'st thou charge us with sleeping in our holy Assembly; whereas our Eyes are only shut against all fleshly Objects, having them turned inward, fix'd upon the Light within, waiting in profound Silence for the inward moving thereof; having our natural Reason chain'd down that it may not fall out into Reflections though upon divine Things, we sit still waiting for the inward Motions of the Light within, to work the Work for us, and in us, for our best Works are Sin: Which is the Case with all the Formalists whose Religion consist in mere Shew and outward Ceremonies, which is an Abomination in the Sight of God who is a Spirit, and none do worship him aright but those who *worship him in Spirit and in Truth*, as saith the Scripture.

L A Y M A N.

'Tis an odd Thing you will not suffer me to go through with my Argument; you are
some-

somewhat like a Horse with a fore Back, cannot endure being rub'd without kicking and wincing. If you will use me with the same good Manners I have shewed you, to hear me out, I will proceed with my Remarks upon your Friend *Barclay* respecting Worship, and bring the Affair to a Conclusion; in order to which I will consider the Text you father your silent Meetings upon, and which you imagine to be a Choke-pill to give all others who think it their Duty to walk in all the Ordinances of God blameless, *John iv. 24. God is a Spirit, and they that worship him must worship him in Spirit and in Truth.*

The Woman of *Samaria*, from the Discourse our Saviour had with her at *Jacob's Well*, was convinced he was a Prophet, asks his Opinion about the grand Question betwixt the *Jews* and the *Samaritans*, viz. Which of the two professed the truest Religion? Our Saviour replied, that the *Jews* and not the *Samaritans* was the true Religion, because God had thought proper to place his Name there. In Points of Religion, to observe God's sovereign Command, and not the Authority or

H

In-

Institution of Men, are the Rule of Right: However, he tells her, that neither of them was to be of long Continuance; but both was to give Way to a more excellent Institution of the Gospel. The Hour cometh, and now is, &c.

In the *first* Place, I shall tell you what I apprehend is meant by God's being a Spirit, how we are to understand that Attribute of the Divinity, his Spirituality. I do not know that in the whole Bible God is called a Spirit except in this Portion of Scripture, but is often implied as a Thing granted and universally believed. God is a living, active, intelligent Being, without Body, Parts or Passions, omnipotent, omnipresent, omniscient, not limited by any human Shape, or included under any other Form whatever: The Scripture indeed often speaks of the invisible God, in Figures and Similitudes, as of having Eyes, Hands, Feet, and of looking down, and hearkening, and of bowing his Ear down to Men. Some of your People I know take several of those figurative Passages of the Scripture in a literal Sense: One of your
Preachers

Preachers I have heard plead for the Almighty sitting in a Place of Glory above the Skies, in a certain Part of Space, like an earthly King. The bare mentioning this is sufficient to expose the Absurdity of so low and childish a Notion; but this I wave. These figurative and metaphorical Expressions which are frequent in the Scriptures, especially in the Old Testament, where the Almighty is said to appear visibly, as it were Face to Face to good Men, we must take care in conceiving of such Things, to consider that, in the Reason and Nature of Things, the Essence of a pure Spirit is impossible to be seen with mortal Eyes: Though I am apt to think, that when we are disembodied, or placed in heavenly Bodies, we shall then be as sensible of our Maker's Presence as our outward Senses are of external Objects; our Senses are too gross to behold spiritual Objects. In short, if Men do not carry along with them (in the reading of such like Passages as are frequent in the Scripture) the Attributes of God, and the Nature and Reason of Things, they may easily be led into gross and unworthy Notions of God and Religion. I am jealous, Mr. *Pure*, you as a

People are very lame in this Respect; and indeed it is in a great Measure owing to your erroneous Opinion, of not consulting your Reason in your religious Notions; which is the only Error that retards you from knocking off the Prejudice of a wrong Education, &c. When we say or conceive that God is a Spirit, we must not thereby mean only that he is distinct from Matter, but in like manner as our Soul far exceeds by a very great Proportion our Bodies, in reference to the superior Powers of Intelligence and Activity, &c. So that we must conceive of God's being a Spirit infinitely higher in Perfection and in Proportion, not only than the Souls of Men, but also all intellectual Natures of what Kind soever. Again, when we conceive of God's being a Spirit, we should understand him to be absolutely such, as being devoid of all Affections, Passions or Commotions, which are only Properties of finite, imbodied Spirits, and would be Imperfections in God, such as Anger, Grief, Repentance, &c. that he governs all Things according to the Rule of Right, and the unerring Reason of his own Mind: Therefore, I say, when
we

we meet with any of those Passages in Scripture where God is represented as being moved with Passions, such as are only the Properties (as I said before) of imbodied Spirits, we must always subtract from our Conceptions of his pure Spirit whatever is an Imperfection in the Creature, and are only applicable to imbodied Spirits; which can never be applied to the supreme Spirit, who is infinitely happy in his own Perfections, who performs all Things in a perfect Calm and Serenity, without the least Emotion or Uneasiness; indeed were it otherwise, instead of being the most happy he would be the reverse: So that we must not imbibe any of those figurative Texts in the literal Sense, as if the merciful and good Being was vexed and grieved at the wicked Actions of his Creatures, as he is often represented in the Old Testament as acting with Fury and Indignation.

God, who sees the inmost Dispositions of Mens Hearts, judges according to the Reality of those Dispositions, and dispences his Rewards and Punishments accordingly, without any Emotion, &c. and in this Respect he
acts

acts uniformly without the least Change or Variation. As the same Fire with one invariable Action consumes Combustibles, but purifies and refines Gold; in like manner, the same Sun with one continued Heat melts one sort of Bodies, and hardens others. Thus God, without any Change or Alteration in himself, punishes the Wicked when they continue so, and shows Compassion towards the same Persons when they become truly and sincerely penitent.

If I should now and then ramble, and digress from the Point, I desire, Mr. *Pure*, your Excuse: If I do so, you may ascribe it to the rambling Discourses I so many Years sat under in your Assemblies, where I have seen a Man leap from *Adam* in the Garden of *Eden*, into the Lions Den we read of in *Daniel*, and by mere Dirt of another Spring, escaped from the Mouths of the Lions, and arriv'd safe at *Jacob's* Well, where our Saviour talk'd to the *Samaritan* Woman.

Having premised what I apprehend is meant by God's being a Spirit, I shall in the next Place consider what our consequent Duty is of

of worshipping him accordingly *in Spirit and in Truth*; which Worship you pretend to engross to yourselves, and deny all others a Share of, which your Friend *Barclay* impudently asserts in his Proposition I before mentioned. All I apprehend is meant by worshipping of God, as the Text holds forth, is, the Devotion of the Heart and Mind, in opposition to *mere* ceremonial and external Worship; but we are to worship God according to the Dignity of his Nature, and our Dependence upon him. The Scripture-Distinction touching this worshipping of God *in Spirit and in Truth*, gives us some Light into the Case. Now, *Spirit* in Scripture is sometimes opposed figuratively to carnal Ordinances, and sometimes literally to the Body. Again, the Word *Truth* in like manner is opposed sometimes literally to Falshood, and sometimes figuratively to Types and Shadows: But the most rational Sense of the Text is, worshipping of God in Sincerity, as being opposite to Hypocrisy. Again, when reversed or opposed to carnal Ordinances, then it must mean Morality, or real Holiness, in opposition to ritual or ceremonial

monial Acts of Worship; and in like manner, to worship God in Truth, when opposed to false Worship, then it must mean no more than worshipping him according to the Rules of true Religion, in opposition to Enthusiasm and Idolatry. Again, when worshipping of God according to Truth, when opposed to Types and Figures, then it signifies as Spirit did in the other Case.

And in the *next* Place, Let us consider a little who they are that transgress the Precept of the Text. In the *first* Place, It must be allowed, that those Persons are guilty who worship God thro' false Mediators, thro' the pretended Mediation of Saints and Angels, and the Virgin *Mary*, whom ('tis well known) God Almighty never appointed to any such Office. The Heathens indeed were very guilty of Idolatry, by worshipping the Deity in the Sun and Stars, thinking he inhabited these great Luminaries; and at last they fell to worship Stocks and Stones: And we also find in the New Testament Idolaters are stiled Liars, whosoever loveth or maketh a Lie, and turning the Truth of God into a Lie.

Again,

Again, in the *next* Place, Let us consider the Nature and Manner of this Worship we are to pay to God, who is a Spirit: We must consider our Nature; the Nature of Man is, that he is a rational and intelligent Being, therefore the Worship he is to pay to God ought to be a reasonable and intelligent Worship; as saith the Scripture, Religion is a reasonable Service: Whatever Worship it is that is not consonant to unprejudiced Reason and the Nature of Things, is Enthusiasm or Superstition. Pray, Mr *Pure*, weigh well, and consider how far your specious Pretence of worshipping God according to the Precept of the Text, tallies with the Reason and Nature of Things.

In the *next* Place, Let us consider the Nature of God who is a spiritual Being, and infinite in all his Attributes; so that the only Worship that can meet with Acceptance with him, must be that spiritual Worship that proceeds from the Heart, from a good Intention, and from the Sincerity of the Mind. Now, the Question betwixt you and I is, Whether or not this Kind of Worship I have described

I

can

can be acceptably performed by, and in Conjunction with those external Means offered us under the Gospel; which Means you call abominable Idolatry, *viz.* using of Forms of Men-made Prayers, (as you call them) hearing of Sermons, Use of the Sacraments, which you call Husks and beggarly Elements? In the *first* Place, You will allow I hope, that God (for wise Reasons) appointed some Things to be observed that were not good in themselves, in Condescension to the Weakness of the *Jews*, (as I hinted before) gave them Precepts that were not good, tho' suited to their present Situation and the Circumstances of that People: So that it may be reasonably presumed, that, in Condescension to the Necessities of Christians, he in his Wisdom (who cannot err) has appointed us two Sacraments, tho' not essential in themselves to Religion (this far I grant you;) but it must also be granted they are *external Helps*, to bind stronger upon Men those noble Duties of Morality wherein the Quintessence of true Religion consists. And indeed the Scripture has taken a good deal of Care to guard us against Superstition, by telling of us, that
it

it is not in the mere Performance of those outward Ordinances, but in the Performance of those spiritual Duties of universal Charity, Benevolence and Righteousness, which these outward Observances are but Helps and Obligations, that the Life and Essence of Christianity consist. From hence you may perceive we do not place the Chief of our Religion in the Performance of outward Rites or Observations, as you ignorantly and unjustly palm upon us, and indeed upon all Mankind, the Saints (your own dear selves) excepted: Whoever places the Chief of their Religion in any outward Performances, separates the *Means* from the *End*, and inverts the Order of Things.

But, Mr. *Pure*, methinks it would be worth your serious Enquiry to consider, whether your wilful Neglect of not using the Means positively enjoined to all Christians to the End of the World, may not deprive you of the great End. I am persuaded, would you but unshackle yourselves of that strong Prejudice, (so riveted in you as a People) and weigh those Precepts and Commands laid

I 2

plainly

plainly down in the New Testament, you would easily see through your singular Notion, of expecting to raise or build a Fabrick without the Help of proper and necessary Utensils. The Sacrifices and Atonement was of no further Use, nor designed for no other Purpose, than to bind upon the *Jews* more strongly their Obligations to that inward Holiness and Purity, of which (as I said before) all legal Purifications, &c. were but Types and Figures: But 'tis shocking to consider the Folly and wilful Ignorance of some Men, who would be wise above what is written, and instead of erecting an Edifice by the Means and Methods revealed to them by the wise Builders, who were inspired by the Holy Ghost, throws away all the Implements, and attempts to erect a Building in the Air; and it having no solid Basis to stand upon, and not being under the same Laws of other Bodies in that Element, the Phantom is wafted away with the Wind like unto Smoke.

What remains now to be consider'd is, whether this Worship mentioned in the Text can
be

be performed in the Use of outward Ordinances. In the *first* Place, Let it be noted, that all our Ideas come either by Reflection or Sensation, innate Ideas (are innate Nonsense) and the chief Instrument of conveying our Ideas to one another is our Tongues; the Question then will be, how far this Instrument ought to be employed in our Addresses to God, who knows all the secret Springs of Action, and who is perfectly acquainted with the inmost Thoughts and Cogitations of our Hearts without the Help of our Speech. Let us see what Light the Scripture gives us in the Case; it says, that with the Heart Man believeth unto Righteousness, and with the Tongue Confession is made unto Salvation; the Preparation of the Heart is of the Lord, and the Answer of the Tongue is from him. Again, it commands us to make use of this Instrument for every thing we want, *ask and it shall be given you, &c.* And *whatsoever* (says our Saviour) *you ask my Father in my Name, it shall be given unto you.*

Now, it further remains to be considered, whether a Person may not put up his Petitions

tions to God in an acceptable Manner in a Form of Prayer composed by another to his Hand. I answer, Yes, provided it is expressive of our Wants, and the Ideas annexed to the Words be understood, and are quite apt to our present Circumstances; and that we can lift up our Heart with our Voice to God in the Heavens, may be more acceptable to our Maker, than if we had petitioned him in a confused Manner by Sentences struck out of our own Brain, which is too often the Case with many of your Brethren.

I would not be understood, that I deny the Use of *extempore* Prayer; I believe many devout Christians address their Maker in this Way in a very apt and expressive Manner: Neither do I deny the Use of mental Prayer, which is the most sublime Part of Prayer; when a pious Soul, by Meditation and Contemplation of the divine Perfections, collects together all its Powers, she shoots herself forth (as it were) towards God with Sighs and Groans, and Thoughts too big for Expression: But if we do but consider, that the greatest Bulk of Mankind are so ill

Judges

Judges of what is fit and convenient for them in this State of Probation, that their chief Concern here is to provide Necessaries to support the croking of their Bellies ; so that the Use of composed Forms of Prayer, which are so excellently well adapted to the various States and Circumstances of Life, as you may observe in our Common Prayer Book, if you dare venture to peep into it, is highly necessary: But I know you are quite prejudiced, not only against looking into it, but also against reading any religious Book wrote by the Ministers of our Church. A noted Quaker, belonging to the Meeting I was a Member of, who I offered the Loan of a *Kempes Christian Pattern* to read; he asked me if it was wrote by a Friend, I told him no: He gave it me into my Hand, and said he would not give it a reading, as it was not wrote by one of his own Complexion. But, you know, you are all caution'd against reading Books wrote by Truth's Enemies, or the Ministers of Antichrist, by Advice from your yearly Meeting at the Day of *Pentecost* at *London*. I say, if it was not for the Use of the Common Prayer Book in our Churches, if every common Person were
allowed

allowed to address the all-wise God in their own Terms, many falsome Petitions would be offered to the great omniscient Being, who knows infinitely better what is suitable for his dependent Creatures than they can pretend to know themselves.

The *next* Thing to be considered is, whether the Gospel may not be truly preached and explained by those who think it their Duty to compose and model their Discourses before-hand to avoid Tautology and Incoherence; I again answer yes, provided the same Truths are conveyed to the Peoples Understandings as are delivered *extempore*. I do not see where the Difference lieth, unless the one is much better connected and displayed in more beautiful Terms than the other, which is a common Case: For my Part, I always imagine that two and three are equal to five, which Way soever it is communicated, whether a Man tells me so by Dint of natural Reason, or pretends to deliver it to me by Inspiration. This I take to be Demonstration, though I know you will not allow it in the Sense I speak it.

Q U A K E R.

QUAKER.

Now thou can't not charge me with ill Manners. I have heard thy long Discourse upon the Nature of spiritual Worship, which thou wilt blend with carnal Ordinances and outward Forms and Ceremonies, which we as a People ever have, and will oppose: Therefore all thy carnal Reasoning to prove the Use of carnal Ordinances and Men-made Prayers, and studied Discourses called Preaching of the Gospel, has not any Effect upon my Inward Man; 'tis empty Sound in my Ears, Vanity, and lighter than Vanity. I find that all my Labour of Love is like throwing of outward Water upon a Stone, thy Heart is harder than the Nether-millstone, thou hast forsaken the Paths of Truth, and is wandering on in the broad Way to Destruction; thou art determined to continue upon the barren Mountains, feeding upon Husks of Ceremonies and carnal Ordinances: So that I have now unbosom'd myself to thee, and has discharged my Conscience of that Load that was upon it on account of the Report I heard of thy Apostacy from the

K

Truth

Truth of our holy Profession, which thou has (to my Sorrow) convinced me of from thy own Mouth. I think I feel little more upon my Mind to say to thee, therefore shall take my Leave of thee, and bid thee farewell; but must assure thee, we as a People shall not for the future have any more Dealings with thee in any Respect, unless thou shouldest see into the Pit into which thou hast fallen, and blee for Deliverance, and then we shall receive thee into our Fold again, which is what my Bowels yearns after. Farewel.

L A Y M A N.

As you are inclined to drop the Controversy with me, and as I find 'tis to no Purpose Reasoning with you any longer, for that is entirely thrown away upon you, (as I told you before) if you were brayed in a Mortar you would turn out the same individual Man: I therefore am willing to desist from using any further Arguments with you to convince you of the Absurdity of your erroneous Principles, which I shall never more embrace.

But

But before we part suffer me to make a few short Remarks upon what you last said. You say, notwithstanding all the carnal Reasoning (as you call it) I have made use of to prove the Use of external Duties in the spiritual Worship of the Gospel, that you will ever oppose as a People, my Arguments are of no Weight with you, they are Vanity, and lighter than Vanity; so that 'tis altogether needless to urge any further Arguments with you to enforce their Use. I shall leave you to rest in your gloomy, lethargick Worship; but for my Part, I hope to persevere on in my Pilgrimage here in the Performances of all the Ordinances of the Gospel, which will enable me to glide through Life in a steady, uniform Course of Virtue, which never fails of yielding a peaceful Serenity of Mind here, and productive of all the Fruits of the good Spirit, *Love, Peace, Joy and Charity*; and gives an Entrance at last into that Place of Bliss where we shall be for ever happier than finite Understandings can conceive. Your base and uncharitable Censure touching the State of my Soul, that my Heart is harder than the Nether-millstone, and I am

in the broad Way, having forsaken the Truth, (meaning *Quakerism*) is a Thing so common with you as a People, that it does not in the least surprise me. Whoever happens to have their Eyes opened to see your Errors, and happily escapes the Monster, tho' they afterwards live ever so pious a Life, you always look upon them with Contempt and Disdain, excluding them from so much as deserving of the very Name of Christians; and if they cannot fish for Necessaries to support Life, they may die in a Ditch for any Mercy you will show to them: But if a Man can, after he is either discarded by you, (often for Trifles) or forsakes your Errors, if he can but battle his Conscience so far as to suffer himself to write a few Lines and condemn what he has done, he is admitted into your Society again; a Thing I sincerely declare I would not be guilty of to gain me the whole World.

I remember a Case a few Years ago, which happen'd in the Meeting I was then a Member of, *viz.* A proud, haughty, young Fellow, who had cast his Eyes upon one of the Daughters of the Land, and was so enamour'd
with

with her Beauty, the Texture of her Body, and the good Qualities of her Mind, that he applied to one of the Men in Black, and married her, who proves an exceeding worthy Wife, if he does but know how to value her. This being (you know) a Crime of so deep a Die in your Peoples Eyes, that it amounts to no less than a Bull of Excommunication: Knowing this was likely to be his Fate, consequent upon the Rules of your Green Cloth, he (in order to evade the Bull) did, in a select Meeting where I was present, plead hard with the Elders of *Israel* not to suffer the Bull to seize him; and beg'd they would accept his Tears and verbal Acknowledgment, instead of a formal Confession in Writing. Upon which an old Preacher stood up on the Rostrum, and said, " Friends, I remember a
 " Simile of one of our worthy Friends, which
 " he introduced upon the like Occasion now
 " before us, *viz. After a Friend has forfeited*
 " *his Fellowship with us as a People, if he be*
 " *a Sheep he will bleat about the Camp of*
 " *Israel to be received again into the Fold;*
 " *but in case he turn out a Goat, away he*
 " *runs on to the barren Mountains where the*
 " Bells

"Bells ring." So that he was received into the Fold again by his Tears and verbal Confession, that he was sorry he had offended them by marrying one of the finest of Women, and for no other Reason than her not being of your dark Complexion touching Religion. This is a Piece of your Discipline, which is shamefully ridiculous; and the Reason you alledge for this Whim, is the Apostle's advising the Believers in his Day, who were surrounded with Heathens, not to marry with Unbelievers: But the Case is by no Means parallel, unless you can prove yourselves the only Believers, and all others Unbelievers; but 'tis well known this Island was bless'd with many Thousands of true Believers of the Gospel long before *George Fox* was born. So wishing you a right Understanding of what makes for your present Peace and future Happiness,

I am yours, &c.

F I N I S.



POST.



POSTSCRIPT.

IF any of the Quakers think I have either misrepresented, or misunderstood their Champion *Barclay*, where I have touch'd upon his *Apology*, I am prepared to receive Conviction from any of them who shall convince me herein, and shall freely make proper Acknowledgment: But in case any of them should be moved to fall out upon this poor Production of mine, and glean up several Scraps of Scripture, wherein they imagine are express Expressions corroborating their Principles; I answer before hand, that those Texts of Scripture, when rightly understood, are consistent with the Attributes of God, consonant to the main Scope of the Word of God, agreeable to unblemish'd Reason, and to the Nature and moral Rectitude of Things, or they are not: If they are, they cannot possibly so much as countenance their erroneous

neous Scheme; because I think I have evidently prov'd them inconsistent with the Attributes of God, repugnant to the main Scope of the Scriptures, and contrary to sound Reason, and to the Nature and moral Fitness of Things.

As I have not had the good Luck of a liberal Education, it cannot be reasonably expected I should convey my Ideas in so conspicuous a Manner, as otherwise might have been look'd for; and if I have not acted the Orator or *Grammarians*, I nevertheless hope I have acted the Christian, and have conveyed my Ideas in such a Manner as to be at least understood: And if I happen to be deficient in the former, I nevertheless hope my good-natur'd Readers will pay a greater Regard to the Sincerity of my Intention, than to Politeness of Stile, or Coherence of its Parts.



vi-
t-
pe
a-
of

li-
x-
bi-
ve
he
e I
ed
ast
nt
od-
to
o-

s.
li
to
gr
N
I
bol